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amount of illustrative material added, especially on Satires II 2-6. Two things which are studied in especial detail are the relation of Horace's Satires to the popular philosophy of the Greeks and his treatment of the hexameter. At i. 1. 43, the line 'quod, si conminuas, vilem redigatur ad assem,' is taken as part of Horace's question, not as a reply to it. At ii. 5, 89, the conjecture 'neu desis opera' is adopted. There is a misprint at ii. 4, 49 (a period at the end of the line); on p. 172 recidet is printed for recideret; on p. 186, sequarum, for sequamur. At i. 2, 89, a reference might be added to Virg. Geor. iii. 79, ardua cervix argutumque caput; with ii. 2, 93, cp. Virg. Geor. i. 12, prima . . . tellus; with ii. 2, 11-13, Tac. Dial. 10, 7, levitate iaculi aut iactu disci vaneſcere; with ii. 4, 30, Pliny, N. H. ii. 109, iam quidem lunari potestate ostrearum conchyliorumque et concharum omnia corpora augeri ac rursus minui; also ii. 221, ix. 18 and 96. The next edition should mention Dr. Tenney Frank's interesting suggestion that the Heliodorus of i. 5, 2, was really Octavian's teacher Apollodorus (Classical Philology, XV 393).

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P. Vergili Maronis Georgicon libri quattuor. Recensuit, prae-fatus est, appendice critica instruxit R. SABBADINI. Turin: Paravia & Co., 1921. xiii + 103 pp. 5 L.

This excellent little book may be heartily commended to all students of Virgil. The appendix critica is particularly good. A few of Professor SABBADINI's readings may be mentioned here: i. 266, Rubea . . . virga; ii. 82, mirataſtque; ii. 413, rusti; iii. 402, exportant; iv. 112, tinosque; iv. 141, tinus; iv. 493, stagnist. (At iv. 112 pinos is probably a better reading than tinos, especially if, as Mr. Sargeaunt tells us, the laurus-tinus is "eminently a tree of the coastland.") At iii. 402 he marks the loss of two half-lines, as if Virgil had written something like

Sub lucem exportant. < Quod preſſum nocte pararunt,  
Illud ut aut vendat > calathis adit oppida paſtor,  
Aut parco ſale contingunt hiemique reponunt.

And in the fourth book he transposes lines 203-5 and 206-7. The 'emendation' quis cui, ii. 256, is not very new; to speak only of modern times, it is printed in the Heyne-Wagner edition of 1830, in Ladewig, 1850, Benoist, 1867, Conington, 1872, Forbiger, 1872, etc. In the matter of spelling the editor has no desire to be 'putide et moleſte conſtans;' he even makes

Virgil write *cum* and *quom* in the same line, i. 310. In three passages he writes a nominative plural in *-is*: i. 390, *carpentis*; iv. 96, *turpis*; iv. 198, *segnis*. At iii. 148 we find *Romanust*; iii. 211, *bovom*; iii. 376, *specibus*; iii. 524, *fluvit*. At i. 513 (*addunt in spatio*) *addunt* is explained as intransitive.

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Ronsard et l'Humanisme. Par PIERRE DE NOLHAC. Paris: Champion, 1921. xi + 365 pp.

This excellent volume is a worthy companion to M. DE NOLHAC's *Pétrarque et l'Humanisme*. It sets forth Ronsard's connexion with the humanistic movement of his day, as shown by his studies, his choice of models and his friendships. He attended the lectures of Turnèbe and Ramus, he knew such scholars as Henri Estienne and Joseph Scaliger, and counted Lambin and Muret among his most intimate friends. "Toute notre poésie classique s'abreuve, après lui, aux sources antiques; mais il est le seul de nos grands poètes qui soit, au sens complet et au degré le plus éminent, un grand humaniste." The last chapter, *Le Cicéronien de la Brigade*, gives a pleasant account of the career of Pierre de Paschal. On p. 103 Belleau's 'Chant Pastoral' on the death of Joachim du Bellay is called an imitation of "Bion's poem on the death of Theocritus"—apparently a slip of the pen for "Moschus' poem on the death of Bion."

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